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FRANK L. HOOBS, MANAGER

MONDAY, FEBRUARY 6, 1906

## Stoessel And His Detractors

The tongue of calumny is ever busy when adversity falls. General Stoessel, a man whose gallant defence of Port Arthur won for him the admiration of the world, whether friend or foe, is now the target of slanderous attacks. His services to his country and his ability as a general are alike being questioned. The most vicious attack that has been made upon him is by an anonymous Russian admiral who was among the captured at Port Arthur. The burden of the criticism of Stoessel is that he despaired of holding the fortress and wanted to surrender long before he actually did, and furthermore that he should not have given up the fortress at the time that he did; he should have resisted at least a month longer. The credit of the resistance was awarded by the anonymous admiral to General Kondratenko who was killed shortly before the surrender.

Even though every statement by the critic were the truth, it would take a long time to bring the world to place much reliance in any criticisms made by any of the Russian admirals about Port Arthur. The fact that criticism was made by one of the admirals of that fleet of incompetents would damn the criticism at first reading. A statement which virtually accuses Stoessel of cowardice does not come with good grace from one of the admirals who was content to allow the Japanese to render useless the Russian warships in the harbor without trying to inflict some damage in return on the Japanese fleets outside on the blockade. The worst use that you can put a man to is to hang him, and in the eyes of any admiralty the worst use to which a warship can be put is to scuttle her without an effort to do some damage to the enemy.

The statement that the place could have held out longer is in all likelihood, false, as is also the claim that Stoessel wanted to surrender long before he did. The garrison made too magnificent a struggle for any body to believe the charge that the commander-in-chief was trying to quit.

An attempt was also made to give General Kondratenko the entire credit for holding the garrison together and keeping Stoessel in control. That Kondratenko is entitled in a large measure to credit for the stand made by Port Arthur is true, but it was through his scientific ability and not his actual fighting ability that the fortress withstood the Japanese assaults so long. He had charge of completing the engineering part of the defences and he certainly performed the work well. In fact Stoessel does not appear to have felt the slightest jealousy toward him for the engineer was praised by the commander in dispatches to the Czar.

Sifted down the whole proposition is simply that some disgruntled naval commander is trying to discredit the brilliant work of the army. Stoessel has earned the glory of the defence and he has already received the plaudits of his foes and his emperor. The anonymous statements of some incompetent Russian admiral will not detract from Stoessel's fame as a military commander, nor besmirch the fair name of the general as a brave, honorable man. There have been few military achievements in the history of the world, but that some small-souled detractor rose and sought to tear the laurel from the brows of the men who had earned it. Stoessel is simply being made the target for carping critics. The Russian general is not alone in his experience. Greater and more able men than Stoessel have been assailed by detractors and greater and more eminent men to come will be made the object of similar attacks. All honor and credit to Stoessel, the commander, and all honor to the brave men who surrendered with him and all reverence to the men who gave their lives to hold the fortress.

## Father Gopon

When the dispatches came announcing the firing on the chapel where the Czar was celebrating the festival of the Epiphany, there was introduced, to the western world at least, a new personality, a new character, Father Gopon. There was something startling in the introduction too. Up to that time there had been a general feeling that the Russian church and her priesthood were solidly against any yearnings for greater freedom that might have been stirring among the Russian public. Hitherto the Russian names that have been connected with the struggle for liberty, have also almost invariably been connected with more or less of what is understood by the term liberalism in theology. They have ranged all the way from agnosticism to mere critics of the ecclesiastical establishment of Russia. To hear of a priest of the Russian Church, declaring for liberty, leading the people against the express warnings of the Czar, came as a surprise to the western world, at least. Who is this churchman, this priest of the orthodox church, who appears as a leader, where some storming agnostic or unorthodox reviler might be expected? was a question which rose, no doubt, in many minds.

Christian Brinton, the art critic, who has spent many years in Russia as a student and as an observer of social conditions, thus answers it. Father Gopon, whom he has frequently seen and heard speak has a most magnetic personality. His early career is shrouded more or less in mystery. He was born in Poltava in 1839 and is the son of a poor peasant family. When he was able to toddle about he was assigned to the care of pigs and geese. It may be a coincidence, but Father Gopon and Witte began life herding pigs and geese. Each is an admirer of the other, though differing on many material points of view.

As a youth, Gopon exhibited such promise that his friends determined to send him into the priesthood. All the while he was studying Socialism and discussed the social conditions of his country. While studying for the priesthood at the seminary he gave voice to such radical views that he was expelled before being graduated. He finally managed, however, to be admitted to the priesthood under limitations which did not permit him to have a general pastorate.

Gopon's face is that of a mystic, one of those classic molds of features that we are led to think are characteristic of prophets and great leaders of men. Every feature is a distinct line of force and the heavy overhanging, shaggy eyebrows give some ferocity to a countenance that would otherwise suggest extreme moderation and gentleness. Though he never had a pastorate, he has always worn the orthodox beard of the Russian priest. When I first saw him, he was addressing a meeting of workmen. He began in a low, rumbling voice, vibrant with power and force. Before he had completed his first phrase you could feel a magnetic spark entering your soul that would hold you until the last syllable fell from his lips.

His hold over the workmen has long been a source of fear and alarm to the nobles, for his hand stretches over the empire. I have heard him talk in Moscow and in St. Petersburg, and in both places he is followed and worshipped blindly. So great an influence has he obtained over the Russian people that none of those in power have dared harm him. And their fear of him has increased from year to year.

He has written pamphlets which have been widely disseminated throughout the empire. They had as powerful an influence on the minds of his followers as his speeches, and the Russian Government has sought in vain to suppress them. It is hardly possible to estimate the immense popularity of this man, it is so far-reaching. Though he has no direct sympathy with anarchists or more radical Socialists, even they have the highest respect for him, as have also the students.

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It looks like the tourists that we longed for have come and are coming. With steamers for Honolulu overbooked, and the hotels filling up it begins to look like the tourist campaign was beginning to bear results.

President Morales of San Domingo has probably hit upon the very best scheme that he could have devised to make his hold on the government of that distracted republic, permanent. He has asked the United States government to come in and administer the custom houses and revenues of the country for the benefit of creditors, and the United States has accepted the invitation. With the United States gov-

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ernment in control of these, every creditor of the country will be interested in having the government of the republic remain in Morales' hands. The United States will of course brook no interference, by revolutionists or others with the customs service, so that revolutionists will not only have to be careful not to get mixed up with Uncle Sam's revenue cutter and marine service, but will also have no custom houses to seize as a means of getting funds to carry on the revolution with. Taking it all in all, Morales must be a pretty clever man, and he stands a pretty good chance of hanging on to his job longer than most of his predecessors hung on to theirs.

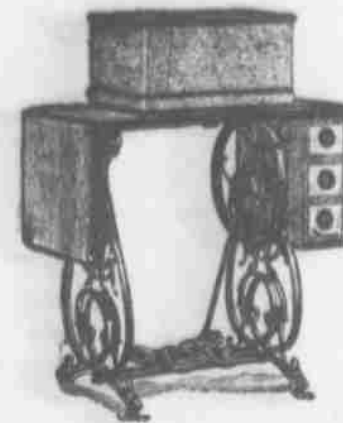
Ex-Sheriff Andrews, like most of the other ex-sheriffs, has taken up the practice of the law.

They have inaugurated a rat killing campaign in Hilo, and it seems to be meeting with much success. This is a good idea, and one that might be followed with profit and advantage everywhere throughout the group.

Midway, and the American portion of Samoa have been put under the Episcopal jurisdiction of Bishop Renwick. There is already a lay reader of the church at Midway. In Samoa, long before the division of that little group among Great Britain, Germany and the United States, the London Missionary Society established missions which were under the titular jurisdiction of the Bishop of London. Before the union of the Church in Hawaii with the Protestant Episcopal church in the United States of America, the actual episcopal supervision of these missions, as of others in the South Seas, was committed by the Bishop of London to Bishop Willis, and he made several trips to Samoa, and other South Sea Islands in carrying out this work. It was in the course of these visits that he became interested in the religious condition of Tonga, and the Tongans got acquainted with him, and that the circumstances arose which led to the call from Tonga for Bishop Willis to go there and his determination to accept it.

The medicine men tell us that there is no malarial fever in Hawaii. That is satisfactory as far as it goes but it is poor comfort to a person suffering from any fever to assure him that it is not malarial at all events.

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